

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS.

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BEYOND THE STARS

A Graphic Outline of Very Important Questions.

By Hon. A. B. Richmond

TALMAGE'S ROSEATE VIEWS.

He not only knows that there is a spirit-world as substantial as ours, but he also knows what the spirits are doing, and how they will occupy their time during the endless circles of eternity.

Listen to what he says in a recent sermon in answer to the question: "What are our departed Christian friends doing now?"

"I am," says Talmage, "not going to speculate in regard to the spirit-world, but by inevitable laws of inference and deduction and common sense conclude that in heaven we will be just as different from each other as we are now, and hence that there will be at least as many different employments in the spiritual world as there are here.

In the first place, I remark that all those of our departed Christian friends who on earth found great joy in fine arts are now indulging in their taste in the same direction. Michael could improve his masterpiece of Michael the Archangel, now that he has seen him. Michael Angelo could better present the Last Judgment after he has seen its flash and heard the battering-rams of its thunders.

Again I remark that those of our departed Christian friends who in this world had very strong military spirit, are now in armies celestial and out on bloodless battle-fields. There are hundreds of people born soldiers. They cannot help it. They belong to regiments in time of peace. They cannot hear drum or rifle without trying to keep step to the music. They are Christians, and when they fight they fight on the right side. Now, when those of our Christian friends, who had natural and powerful military spirit, enter heaven, they enter the celestial army.

I have not so much faith in the army on the grounds as I have in the army in the air. O God, open our eyes that we may see them. The military spirits that went up from earth to join the military spirits before the throne—Joshua and Caleb, and Gideon and David, and Sampson, and the hundreds of Christian warriors who on earth fought with fleshly arm, and now have gone up on high, are now coming down the hills of heaven ready to fight among the invisibles. Yonder they are—coming, coming. Did you not hear them as they swept by?"

"Oh, Talmage! Talmage! None but thyself can be thy parallel." Thy piebald theological cassock is becoming frayed at the seams and cut at the elbows. Its skirts are too long for some of you enunciated views and too short for others, while its sleeves are not as ingeniously constructed as were those of Ah Sin, and fail to conceal the hidden cards as you play them to a credulous world. Is it not time that it be consigned to the darkness, dust and moth of the rag-bag of oblivion?

What a consoling view of the future does this elaborate picture of thine give to us poor unfortunate mortals. As a general thing the Christian churches have excommunicated us from association with the winged brotherhood of the saints; but if the erratic preacher is true in his prophetic visions, we will be there with the murderous Joshua and his fighting brotherhood, and necessarily there must arise many

legal contingencies; numerous cases of murder, or at least assaults and batteries with intent to kill, if the dead carry with them all the propensities and capabilities they had on earth. I wonder if poor Uriah could commence an action of criminal conspiracy against the virtuous David for abducting his "pet lamb." I only wish good Brother Talmage had told us something about the system of courts, and whether the trials are by jury or in chancery, and something about the fees and pleadings, and whether there are any courts of appeal—and how the many ancient warriors fought, and with whom, on the celestial battle-fields, and whether there could be any killed or wounded; or would it be like the warfare of American politicians, "full of sound and fury signifying nothing."

TALMAGE ON THE HEALING ART.

But of all these grave matters he says nothing; yet he does speak of a subject of interest to our mediumistic healers, and of which our law-makers ought to take notice, for he continues:

"What are our departed Christian friends who in this world had their joys in the healing art, doing now? Busy at their old business. No sickness in heaven but plenty of sickness on earth; plenty of wounds in different parts of God's dominion to be healed, and to be medicated. You cannot understand why that patient got well after all the skillful doctors in New York and Brooklyn had said that he must die. Perhaps Abercrombie touched him; Abercrombie, who, after many years of doctoring the bodies and souls of people in Scotland, went up to God in 1844."

Now, if that is true, as it doubtless is, spirit healing is one of the recognized facts in heaven, and it ought to be respected on earth.

MINISTERS TO HAVE A SOFT THING.

According to Talmage, the ministers of this wicked and unappreciative world will have, in the slang phrase of business, a "soft thing" in the next. Hear him:

"Most of the ministers that have gone have their people around them already. When I get to heaven—as by the grace of God I am destined to go there—I will come and see you all. Yes, I will come to all the people to whom I have administered the gospel, and to the millions of souls to whom, through the printing press, I am permitted to preach every week. I will visit them all. I give them fair notice."

I do not know how my audience may feel in view of this coming affliction, but for my part I am very sorry! I was hoping that the time would come when myself and the rest of mankind would not have the weekly mental pain caused by the publication of foot after foot, and yard after yard, of the most illogical and insipid twaddle ever uttered by human lips. But if it must be it must, and we will all have to suffer the infliction as best we can with Christian fortitude and resignation. Only think of it! Talmage's sermons through all eternity! Why should a merciful Creator thus punish alike the just and unjust? Why should saint and sinner alike thus be condemned to one common doom?

VARIOUS PLANETS INHABITED.

Is this little world of ours the

only one among the billions in the starry universe that is inhabited by sentient beings? Surely not! There are multitudes of planets in nearly the same physical condition, equally capable of sustaining human life, and as like causes produce like effects, if evolution is a demonstrated law, and if man has evolved from primordial life on this earth, why may not the same law people all the planets that are in a fit condition, with living souls, joint heirs with us in a heritage of immortality? If this is so, then does the so-called plan of salvation which culminated in the crucifixion of a God on Mount Calvary extend its saving power to all other worlds, or was an individual savior sent to all of them? Is our insignificant globe, with its population of savages, saints, sinners and politicians, the pet of the Creator, the only place where man fell because a woman ate an apple? Science does not know and Brother Talmage will not tell us. Oh, creed of men, what absurd theories have been taught by your advocates and teachers! Oh, religion of earth, what cruelties and horrors have been perpetrated in thy name! Before historic period began the earth was whitened as the snowflakes written the plains, with the bones of those who died in senseless, barbarous, cruel warfare.

Ever since the pen of historian commenced to record the events of men and nations, the blood of martyrdom and smoke of the torch and stake have stained the earth and darkened the heaven. The cruel assertion of Paul in his epistle to the Romans that "all men are under sin," has been the religious leader of all efforts in enforcing their beliefs by rapine and murder. With the torch and sword in one hand and a Bible in the other, they have spread their missionary efforts by fire and carnage to the uttermost bounds of continents and the distant islands of the sea. In the name of the pure and loving Nazarene they have justified crimes on this earth that would make the cheek of darkness pale, and when death has relieved their victims here, with Christian malevolence they have consigned them to the never-ceasing agonies of sulphurous flames and the venom of the worm that never dies. To teach this horrible doctrine, earthly temples are erected throughout this enlightened land, magnificent salaries are paid to ministers and billions of dollars of untaxed property is supported at the expense of those who labor for their daily bread, while want and famine are around us on every side; while women and children are starving in our cities; millions of money are spent in erecting costly churches and magnificent temples in the name of him who while on earth, had no place to lay his head.

From centuries past these have been the teachings of religious leaders, of churches and tabernacles; these the acts and beliefs of those who worship therein. These are they who condemn our faith without a trial and our demonstrations without investigation. These are they who preach a doctrine of love while they practice hatred and ostracism and denounce their neighbors with falsehood and malice. These are they who could not enjoy the heaven of their faith, if it were not in sight of the hell of their belief. These are they who believe that they are the chosen recipients of God's mercy, while their friends and neighbors are damned and damned by God's decree before the foundations of the earth were laid.

When I think of these creedal horrors I sometimes wish that the orthodox heaven was in reality far beyond the stars that spirits of its saints, blood-thirsty though they might never again reach our earth, to poison the hopes of men with

teachings of divine hatred and the horrors of a never-ending hell.

CONCLUSION.

Is it not strange that for long centuries past these cruel creeds should have been received as a religion taught by divine inspiration? That a loving Creator should so formulate his laws for the government of mankind as to render their salvation almost impossible and their damnation almost certain? That he gave immortality to man only in his hatred, to torture him forever? Is it not passing strange that a loving Creator should inspire men to write a book to teach them what they must or must not do to insure their final salvation, and yet that those instructions should be so ambiguous that those who read them would differ in their interpretation, and that because of this, in their religious zeal, nations would make war upon each other until the earth was red with the blood of contending armies? Is it not strange that the logic of the creeds of earth should so long have depended on arguments of bloody steel and instruments of torture, to establish the written truths of a loving God, while Science waged no war with her conflicting votaries, but appealed to reason alone to establish theories and demonstrations?

The Inquisition, with its racks and pincers, its wheels, fagots and stakes, its molten metal and burning irons, is purely a theological institution, and belongs to the creedal warfare of the followers of the Nazarene, who said:

"Think not that I come to send peace on earth; I come not to send peace, but a sword." And thus, that terrible enunciation has been fulfilled. Think of the logic of the atonement! A Savior of mankind came not to save, but to destroy. He whose almighty power could raise the dead, and still the winds and waves on the Sea of Galilee, either could not or would not assuage the angry passions of his professed followers; but sent the sword to destroy thousands whose only crime was that they did not alike understand the teachings of his divine law.

RELIGION OF SPIRITUALISM.

Oh, consistency? thou art indeed a jewel." From all these creedal horrors of the past, with what pleasure do we turn to the beautiful religion of Spiritualism, with its convincing demonstrations and philosophy, its proofs of immortality and the fatherhood of God; and although on earth we may never learn all the secrets of Spirit-life and its home among the stars and if immortality be given we can trust our future to that power that formed the landscapes of earth, painted the forests and flowers and made the human heart the abiding-place of the loves and friendships of life. If spirit phenomena be true, then do we know, from evidence stronger than proof of Holy Writ, that if the soul once lives it can never die.

KNOWN TO ALL PEOPLE.

It is a significant fact that the phenomena of Spiritualism has been known to all people during all past ages. Every religion of earth is based upon a belief in spirit visitations, and in the philosophy of life and death; why should not those who have crossed the mystic river be permitted to return to comfort those they loved in life? The art of the world records the truth of this fact in bronze and marble, while the pages of literature glow with song and story in its verification. Nothing more beautiful has ever been written than the tradition of the ancient Norsemen, by the celebrated medium, Lizzie Doten, in her charming poem:

THE RAINBOW BRIDGE.

"Twas a faith that was held by the Northmen bold
In ages long, long ago,
That the river of death, so dark and cold,
Was spanned by a radiant bow;
A rainbow bridge to the blest abode

Of the strong Gods—free from ill,
When the beautiful Urda fountain flowed.

Near the ash tree Igdrasil,
They held that when, in life's weary march,
They should come to that river wide,

They would set their feet on the shining arch,
And would pass to the other side,
And they said that the gods and the heroes crossed

That bridge from the world of light,
To strengthen the soul when its hope seemed lost,
In the conflict for the right.

O beautiful faith of the grand old past!
So simple, yet so sublime,
A light from that rainbow bridge is cast

Far down o'er the tide of time,
We raise our eyes and we see above
The souls in their homeward march;

They wave their hands and they smile in love
From the height of the rainbow arch.
We know they will drink from the fountain pure
That springs from the tree of life,
We know that their spirits will rest secure

From the tempests of human strife;
So we fold our hands, and we close our eyes,
And we strive to forget our pain,
Lest the weak and the selfish wish should rise,

To ask for them back again.
The smiling tide of our grief we
While our warm hearts fondly yearn,
And we ask if over that shining way

They shall never more return.
O, we oft forget that our lonely hours
Are known to the souls we love,
And they strew the path of our life with flowers,
From that rainbow arch above.

We hear them call, and their voices sweet
Float down from that bridge of light,
Where the gold and crimson and azure meet,
And mingle their glories bright.

We hear them call, and the soul replies,
From the depths of the life below,
And we strive on the wings of faith to rise
To the height of that radiant bow.

Like the crystal ladder that Jacob saw,
Is that beautiful vision given,
The weary pilgrims of earth to draw
To the life of their native heaven.

For 'tis better that souls should upward trend,
And strive for the victor's crown,
Than to ask the angels their help to lend,
And come to man's weakness down.

That rainbow bridge in the crystal dome,
O'er a swiftly flowing tide,
Is the shining way to the spirit home
That lies on the other side.

To man is the tempest-cloud below,
And the storm-wind's fatal breath,
But for those who cross o'er that shining bow
There is no more pain nor death.

O, fair and bright does that archway stand,
Through the silent lapse of years,
Fashioned and reared by no human hand,
From the sunshine of love and tears

Sweet spirits, our footsteps are nearing fast
The light of the shining shore;
We shall cross that rainbow bridge at last,
And greet you in joy once more.



LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sunday, Sept. 3d, 1905.

Hail, gentle Spring! threatened us last week with a few days of sunshine; some hail in place of snow, and a few consignments of Spring poems. The latter were very welcome as they could be used as kindling in our press-room trash-burner. However, they occupied a warm place in our estimation as long as they lasted, and we shall not begrudge them their ascent to heaven through our fire. Thus no complaint. A variety of birds have already pioneered the way hitherward to test the conditions, whether favorable or not for continued immigration of their stock. As their warbles resound quite cheerily it is believed they are marooning for the others to come. If this is prophetic of the nearness of Spring weather we may also begin to look for the return of our Lilydahlans who spend their winters in the South. But as general indications point to an early Spring we may yet be the subjects of a surprise party from Old Mother Nature. March, so far, has behaved lamblake since its initiation, and may forget its other roll—thus sparing us from the closing scene usually consequent upon first named. Meanwhile the preparations for the Summer camp-meeting are going on. Mrs. Pettengill is doing her part at the N. Y. City end of the state, while the rest of the Board is taking individual part in the endeavor to make this meeting a success. The music and a number of the best speakers have already been secured ahead of time, and the manager to look after the needed improvements on the assembly grounds is here to begin as soon as the weather permits. On the whole considered, we are ready for the fray—so let 'er come!

GOOD NEWS.

Mrs. Abby Louise Pettengill writes: Since last letter I have attended a reception at the beautiful home of Mr. and Mrs. Reidlinger (Maggie Gaule) and met many gifted people there. The special object was to gather two New York societies—those of Mrs. H. T. Brigham and Miss Gaule, to interest the members in each others work, and to celebrate the anniversary of the marriage of Mr. and Mrs. Reidlinger. To judge by the crowd present they must be highly appreciated. I made a few remarks and am sure it awakened an interest in our camp and a desire in many to visit The City of Light next summer. I also had some pleasant interviews with Mrs. Elise Stumpf of Brooklyn, who is to make arrangements for some German meetings at our camp the coming season. Mrs. Louis Moulton Jones has consented to take charge of the Lyceum, and Miss Gaule has offered to donate her services to us as message bearer from August 18th to 31st. God bless them!

TRANSITIONS.

John Bennet passed to the world celestial from his home at Versailles N. Y., March 11. His age I think was 67 years. Mr. Bennett was identified with the Lily Dale movement in the earlier years of its history, keeping a candy stand and making the product he sold, and was known as "the candy man." He was a man of sterling qualities of character, firm and abiding in his convictions, a Spiritualist, and possessed of various phases of mediumship. A wife and one daughter survive him. The funeral was held from the home and was largely attended. The writer officiated.

CLARA WATSON.

TRANSITION OF J. D. TORREY.

Joseph D. Torrey, for a number of years a resident of Lily Dale, passed to spirit life from the home of his sister, Mrs. John Horton, Thursday evening March 23d. He had been a great sufferer, and death came as a relief to the worn-out body. He had been gradually failing for two years and practically

helpless for several months. The services were conducted by Mrs. Greenamyre at the residence of Mr. and Mrs. Horton, Sunday, and the remains taken to Sinclairville for interment.

NOTES.

Mart Champlin has returned to Lily Dale. Mrs. Greenamyre has gone to Buffalo for a few days.

Mr. C. E. Greenamyre is here on a visit to his parents.

Miss Bessie Akin has returned to THE SUNFLOWER office for the summer.

Mrs. A. C. White has been to South Dayton, N. Y., on a visit to her parents.

The Wednesday evening circle will meet regularly hereafter at Mrs. Hutchinson's parlor.

Nellie Warren has returned from Fredonia where she has been visiting for some weeks.

Miss Edith Green of THE SUNFLOWER force was called to Falconer by the death of her brother.

Miss Bessie Dunning and Mrs. M. V. Wilson of Fredonia were visiting Mrs. Piersons last week.

Miss Florence Davis was on a visit to Lily Dale last Wednesday, prior to going to Kane, Pa., for a protracted stay.

William Hall, Lily Dale's summer store-keeper, who resides near Brocton, has been very ill with pleural pneumonia. His life was despaired of at one time and a consultation of doctors was held to lift him over the danger period.

On account of the anniversary celebration on Friday, Saturday, and Sunday, the next conference will meet Sunday week at Mrs. Maggie Turner's. Subject "Attitude of the Bible towards Spiritualism."

A very successful dancing party was held at Library Hall Saturday evening March 25. There will be another, the "Anniversary Dance," Friday evening March 31st.

Anniversary will be observed by an entertainment in Library Hall Saturday evening and two meetings, Sunday, at 2 and 7:30 p. m.

Geo. H. Brooks, ex-chairman Lily Dale Camp, will be with the Philadelphia society in Philadelphia, Pa., during April. His address will be 719 N. 6th street, where mail and telegrams may be sent. Will also respond to funerals.

IN OTHER TONGUES.

"They spoke with other tongues as the Spirit gave them utterance." This phenomenon was not peculiar to Pentecost but characterized the New Testament ministry in Paul's time, and is recognized repeatedly in his epistles. (1 Cor. XII.)

Orthodox Christianity has no explanation of this seemingly miraculous fact save as it refers it to the "supernatural," and takes refuge in the unknown and unknowable. Spiritualists assert that those who spoke with "other tongues" at Pentecost and in Paul's time were under spirit control, and the controlling intelligence spoke in a language he had learned and used while upon the mortal plane. This is a simple and rational explanation that fits perfectly into the New Testament miracles (so-called) and into the history of other religions, and into the modern experience of the "Irvingites" in England, and into the experience of a multitude of media to-day, and also into all we have learned of the power of hypnotic control and suggestion through psychic research.

I have frequently witnessed individuals under spirit power speaking in "other tongues," that is, in languages they have never learned. The daughter of the late Judge Edmonds, according to her father's testimony, conversed in various languages which she had never learned with sitters in her home circle. Volumes of testimony could be accumulated on this point were it necessary.

I challenge Orthodoxy to produce a rational explanation of the occurrences of Pentecost, or any other theory of the phenomena there occurring than the Spiritualistic, which will fit the facts of human history or explain the "speaking with tongues" among the "Irvingites" and the modern Spiritualists.—Reason.

Conscience is the soul's regulator. It tells the outer man that something is wrong within.

Buffalo Notes

H. E. EDDY, Correspondent.
Patrons of SUNFLOWER in Buffalo, do not forget the Ladies Aid pedro party, Thursday evening, the 80th inst. for the benefit of the society. Come and bring your friends and help the cause along.

Sunday, March 19th, the morning and evening services at Spiritual Temple, were very interesting by the able and instructive lectures of Mrs. Tillie Reynolds and her aspirers. The subject concerned Spiritualism and Spirit return. Readings and Spirit messages were given at close of both services.

A very interesting seance for benefit of First Society was held Thursday evening the 16th, at the home of Mr. and Mrs. Atcheson, 274 N. Division St. Mrs. Reynolds was message bearer. Good results were obtained.

The pedro party, under the auspices of Harmony Circle Society, held at the home of Mr. and Mrs. Allen, 168 Rhode Island St., was a successful and enjoyable time. Aside from the game there were social converse and pleasanties extended one to the other. Refreshments were also served. Mr. and Mrs. Allen are very social people and know how to entertain and make things pleasant for their guests.

Georgia Gladys Cooley, who served the First Society during September, at Temple, Prospect and Jersey St., and has been of late serving the societies in Watertown and Syracuse, N. Y., reports successful results in those places, and enroute to her home in Chicago, made a short visit to Buffalo. She was entertained at the home of her friend Mr. and Mrs. Johnson, 477 7th St., where her correspondent and a friend of Mrs. Cooley enjoyed a very interesting and pleasant time. She goes to St. Louis to serve Mr. Grimshaw's society during April. Mrs. Cooley is an earnest worker in the cause, and ever ready to voice its truths to those seeking light.

OBITUARY.

Our first member Mrs. J. B. Mo, passed 6 in her 73d year. She was the widow of one of our pioneer stock men and leaves an only daughter, our worthy secretary, Mrs. Sue Druggend. Although an invalid for some 10 years, her spiritual attitude kept her blossoms of youth within her face and the change was only a change of garment; in her last hours she demonstrated to the loved one around her the immortality of the soul by her loved ones from the spirit home attending her. The services were conducted by Mrs. W. E. Stephens, minister for the Psychic Research Society of this city. May we all have the faith and courage of our departed sister.

Mr. D. Gates the second of the charter members of the Psychical Research Society of Kansas City, Mo., passed to his spirit home March 19 in his 65th yr. He has ever been the stay and support of the Spiritual Societies of this city; his noble attitude toward one and all, was the living spiritual example to us. He has been a merchant of Rosedale, Kansas, for many years, he leaves a wife and one son. His services will be conducted by the spiritualists of the city in a combined regret in their loss; but with the assurance that he, as in past years, will guide help and strengthen all those who seek the truth.—S. D.

Electric Waves.

The electric waves measured by Hertz, and named after him—were found by the great scientist to be 150 feet from the top of one wave to the top of the next. The waves used by Marconi in telegraphing across the Atlantic are much longer; in fact they are 600 feet or more. They travel at the same speed as light—the incredible and almost inconceivable rate of 184,000 miles per second. But the light wave measures only a few millionths of an inch.

Secrecy or gain in all that which concerns the advancement of the human soul constitutes the same selfishness that avails does in material things.

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METAPHYSICAL.

Conducted by EVIE P. BACI.

IT IS BEST TO BE A POET.

To be a Poet yea, forsooth 'Twere best,
Could one but gain the priceless crown of bays,
Yet none by forethought earn that coronel
And none by labor mount, his high set throne;
The Poet ever hath a birth divine;
He does not doubt if, he perchance, shall be,
But knoweth from his hour of birth, he is,
The world may mock him with its crown of thorns,
That doth his rightful kingship put to shame
Yet is his state more precious than its cost;
What tho he hath not where to lay his head—
Travel along in poverty and pain,
Shall shine immortal in the souls of men
Unto the end of time's full register,
Because he loves, and gives his all for them.

MARY J. SCOTT.

THE ORIGIN OF CRIME LIES IN A THOUGHT.

The origin of all crime lies back of the quick temper which held the knife.

The origin of a crime lies in a thought. A crime is the result of a series of thoughts, the first of which may have lodged in the brain of an innocent child.

Men who have studied the workings of a human mind tell us that each thought makes a track upon the brain; that the same thought always travels over the same path. They tell us that the track deepens as the thought passes more and more frequently over the path, until the threadlike track becomes a deep rut.

A wagon track, light at first, if constantly driven over a road becomes a rut. If the wheels continue to plough into earth the track is cut deeper and deeper until it is impossible for the wheel to roll out of the rut until it reaches the end of the road.

It is thus with the ruts in the brain, when the path is cut too deep the thought must follow the old course, wherever it leads. The rut may lead to theft. The rut may lead to lying. The rut may lead to murder.

Every thought, good or bad, if permitted to travel again and again thru the mind, leads to some act, good or bad.

Crime has its origin in a thought. Great prisons have been built, but crime still walks among us. The habitual wishing to possess what belongs to another too often leads to theft. The ever present wish to be rid of one who is hateful too often leads to murder. Strong walls cannot control crime, until brick and mortar can control thought.

And thought is free as air. It slips past the guard, it passes thru the keyhole, and, more, it scorns the grating, it laughs at walls of stone, it knows not the terror of the gallows. Prisons cannot save us, the scaffold cannot free us, the laws cannot protect us from crime. Ah, but where the laws are weak you are strong. When the walls of the prison are fragile you are powerful. While the hangman's rope cannot choke the life from crime, you can.

When the desire for the possession of what belongs to another comes to you, turn it out. Don't wish for what is not your own. Resolve to earn what you would have. Thus a different track is made, and this track deepened will lead to prosperity, never to theft.

Instead of trying to rid yourself of one that is hateful, wish yourself higher and better than he. This thoughtpath will lead to a higher plane, where the air is rarer and the sight is clearer, and the hateful one, away down at the foot of the mountain which you have climbed, dare not even lift his eyes to the heights upon which you stand. Is that not

better than a life behind prison walls?

Man is more powerful than the law. We are more powerful than are the instruments of the law. We can control thought, and crime begins in thought.

SPIRITUALITY A NECESSITY TO SUCCESS.

A magazine writer recently made the statement that there is a certain kind of success which cannot be won without "spiritual quality." He claims that this spirituality is not piety in the common sense, nor is it necessarily religiousness, and yet that it is a quality which belongs to some sort of religious conviction. "It is a certain knowledge which is revealed to some babes and denied to some of the learned," says the writer, and states that Emerson had it, Lincoln had it, that McKinley had it and that Roosevelt also has it, jostled in among a crowd of other qualities, and that this is the thing that makes him hard to beat.

It seems to be a quality possessed largely by politicians and its lack or possession either mars or makes the success of a man. "The only men that are really good at getting political ideas into marketable shape and making them seem profitable to voters are men who have this spiritual quality, who take council of the spirit, who have insight, and who do what they see, not for effect, but because they must; because their very blood constrains them." If politicians everywhere could be made to realize that the writer has discovered the great and profound secret of political success begin to shape itself? The rule of the boodler would be turned into reign of the saint. Politics and religion, instead of remaining divorced, as they now are, would be united in the development of this spiritual quality which would mean the success of the politician.

It is not stated whether this innate "spiritual quality" can be cultivated from the desire of success, or whether it is born with the man himself and remains in spite of subsequent actions and purposes, but the chances are that it is more a quality of cultivation than of birth; since today men think they have proved that the man who achieves greatness by the cultivation of those qualities which can alone produce greatness is the really great man of his day and of his time, and that the qualities are such as proceed from a clean mind and body and thus may be called "spiritual" because that word has come to express loftiness of purpose and purity of ideal.—Editorial in Columbus (O) Press Post.

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CHARITY AND TRUTH.

Those who know can always afford to be more charitable than those who do not know, while uncharity always betrays ignorance. And as we all need charity for what we don't know, it is well to exercise it that our soul's portal may remain open for the admission of continued light for our own further advancement—Truth being the reward of Charity or love!

Jealousy it love's shadow and shuts out the reciprocal influence of love's sweetest sensibility—and generates groundless suspicions. If we cannot feel another's love it is not their fault but ours. But jealousy accepts no apology, having engulfed its reasoning powers in that green monster, whose eyes reflects devils when angels are near.

INCONSISTENCY'S HEIGHT.

Attitude of Our Government Toward Half the Population.

Is it not strange that men who look upon suffrage for themselves above all price and the denial of it the most severe punishment think nothing of denying it to women? They even go so far as to make women the butt of ridicule who happen to be brave enough to express a desire for their right of citizenship which is freely given to the most ignorant foreign man who comes to our shores.

If a man serving a term in state prison has a friend outside, that friend will get up a petition being the governor to commute his sentence, if for not more than forty-eight hours prior to its expiration, so that when he comes out of prison he may not be compelled to suffer the disgrace of disfranchisement.

The penalty inflicted upon those who took up arms against their own country a few years ago was that of disfranchisement, but even that was felt to be too severe to be borne, and our government made haste to remove, even from the leader of them all, this humiliation, this degradation, and again restored to them their right of United States citizenship.

How can men delude themselves into believing that what is ignominious and unbearable for them is honor and glory for women?

We have become so accustomed to this inconsistency that we think no more of it than the Chinese do of binding the feet of their girls and babies.

Here we have an educated, moral, law-abiding, tax-paying class of people who are deeply interested in all that pertains to the welfare of their country and are equally affected with the men by good or bad government denied all voice in its affairs, and all this under a form of government that has for its battle cry, "Governments derive their just powers from the consent of the governed." Can any one conceive of a greater inconsistency?

ELNORA MONROE BABCOCK.

TAXED, BUT MAY NOT VOTE.

Aliens Admitted to the Suffrage, While Native Women Are Barred.

"The longer I am in public office the more I am impressed with the fact that women should be extended the right of suffrage," said Asa Dodge the other day. "It is really an injustice that women who pay taxes on property should be denied the right of saying how and by whom the same should be apportioned, taxed, and the money raised therefrom be used for their benefit." Letters to those who can really each year receive scores of answers, always written logically and in the best English. The answers are almost invariably along the lines I have just spoken of—that women, while compelled to pay taxes, have no right to say how the government shall handle their property.

"I do not hold that the right of suffrage should be extended to all alike. Educational and property restrictions should be demanded of them. This is a sufficient exaction in a country that allows aliens the right to cast a ballot, while intelligent women, many of whose ancestors fought and died in the great wars of the United States, are denied the right to say who shall be given the reins of government. To give women the right to vote indiscriminately would be to allow many unworthy of the privilege the right to go to the polls as there are now men. It is for this reason that I would have them possess certain qualifications in this regard."—San Francisco Evening Bulletin.

SELF DELUDED MEN.

They Are Those Who Deny Equal Rights to American Womanhood.

Is it not strange that men who look upon suffrage for themselves above all price and the denial of it the most severe punishment think nothing of denying it to women? They even go so far as to make women the butt of ridicule who happen to be brave enough to express a desire for their right of citizenship, which is freely given to the most ignorant foreign man who comes to our shores.

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ELNORA MONROE BABCOCK.

In quite early life formed the opinion that women ought to vote, because it is right and for the best interests of the country. Years of observation and thought have strengthened the opinion.—Bishop Bowman

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Lily Dale	Lily Dale	Lily Dale	Lily Dale	Lily Dale	Lily Dale
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70 Golden Gate Ave., S. F., Jan. 18, 1905. My Dear Mrs. Dr. Dobson-Barker: I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and band, and only wish the suffering women all over the land could read the blessings which you can give. Yours Most Sincerely, Adelle Johnson.

Barredale, Cal., Nov. 21, 1904. Mrs. Dobson-Barker, Dear Friend: Please send me a second course of treatment. Your medicine is helping me so much. My month will be up the 24th, and I want more medicine. When I received your medicine and letter telling me what ailed me, I read it over and over. You described my case perfectly, and O, I am so thankful to you and your spirit band. I feel you are the dear friend I have in this world. I tell everyone I know I will get well. My back or stomach is better. I eat without pain now, and have hopes of getting well. Yours Very Truly, Mrs. Rosa Varquez.

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My dear child, I do not wish you to marry a man who is old enough to be your grandfather. It is your mother's proposition, not mine. I know I agreed with her that you could be no child of ours.

"Mother, I am not mocking you. I am only smiling to keep from becoming as angry as you are. Why, you are becoming as white as a corpse."

Thru the light of inspiration and
 clean spirit body man obtains a
 clear and correct comprehension of
 effects; thru the light of intuition
 and love he obtains a like comprehen-
 sion of causes.



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SIGN OF THE PENTACLE

Clairvoyant Vision Induced by Hypnotic Influence.

An Occult Story by Lewis R. Miller.

Wending my way through fragrant fields and along shady lanes at sunny afternoon, I came upon a camp of gypsies. The Zingari were engaged in their usual occupations. Some were trading horses, some were weaving baskets and others were making preparations for the evening meal.

I paused before a tent in which sat the queen of the tribe. She invited me to enter and have my fortune told. This gypsy was young and as beautiful as an eastern houri. Her features were refined, and intelligence and power were stamped in every line of her countenance. In the liquid depths of her midnight eyes there was a something that one might have seen in the eyes of the priests of Egypt in the long ago.

The clouds were swiftly gathering overhead, and in the distance I heard the muttering thunder, while over and anon the vivid lightning flashed across the heavens.

I stepped into the tent, more to escape the coming shower than to have my fortune told. I did not have much faith in supernatural powers, but the prospect of a pleasant tete-a-tete with this charming creature, coupled with the thought of a disagreeable wetting, made me go.

She smiled brightly and thanked me in a respectful manner when I crossed her palm with silver. She drew a pentacle on the ground and invited me to become seated in a seat in the center of the figure. After making some strange motions with her wand (a long twig), she proceeded to tell me many things which were perfectly correct. When she had finished with my past and present, she asked me if I wished to see something that would seriously influence me in the future. I said I was ready to peep into futurity, and the mysterious lady waved her wand, once, twice, thrice, and lo, the walls of the tent faded away and I found myself lying in an old-fashioned bed in a quaintly furnished room.

The musty smell of old books and worm-eaten furnishings was in the air. I lay thinking about my strange position, and how I had been transported to this place; when a cold clammy hand was laid upon my forehead. I was terribly startled, but I reached up to grasp the hand. There was nothing there! I arose from the bed and walked about the room. The chairs were upholstered in faded red, and cobwebs hung in thick masses before the dusty window-panes.

Feeling a strange sense of fatigue, I laid down upon the bed and was just drifting into a doze, when I was horrified to see a misty form come out of a closet and advance toward the bed. This shadow of a man was dressed in garments of a style which I had never seen before, except in some ancient print. He came to the bed and looked down upon me. I was chilled with fear. My tongue cleve to the roof of my mouth and the sweat collected all over my body like dew upon the grass on a foggy night. After a space of time that seemed an eternity, the shadow glided to the center of the room and removed a board from the floor. Reaching into the cavity he brought forth a small bag which clinked with the sound of coins. A second bag was taken out, then a third, a fourth, a fifth—that shadowy arm worked until there was a heap of bags on the dusty floor.

A thunder crash split the air; the room rocked, and then everything swam before my eyes. I recovered consciousness, and scrambled to my feet. The tent had been struck by lightning, and there before me lay the queen of the gypsies, quiet in death. Her faithful followers were grouped about in sorrowful attitudes. I stepped forward and looked at the pale face which had but a short time before been glowing with health and life. As I gazed more intently I was shocked to see that the noble forehead had been discolored by the lightning bolt. I was still further unnerved to see that the discoloration had taken

the form of a house. Yes, there was the complete picture of a house, and as I examined it I saw with wonder that the windows were of that pattern which I had seen in my vision.

The thunder was muttering in the distance and the air had begun to clear when I left the gipsy camp after promising the sorrowing Zingari that I would see about a place where they could bury their dead queen.

Long years have passed away. Shattered in fortunes I am going to live in the poor house in the next town. I have been a wanderer, but misfortune has finally overtaken me in a little country village, and it seems that I am destined to spend my last days a dependent on sweet charity.

I had been at the poor house only a week, when I was called upon by a Mr. Long, a lawyer. He informed me that a friend of mine had died in a foreign land, bequeathing me a piece of property consisting of a house, a barn and several acres in the town of G—. The lawyer had called to inform me that the property was at my disposal; that it was free from incumbrances, and he ended by strongly advising me to enter into immediate possession.

I went to G—with Mr. Long, and when we turned down the road which led to my recently acquired property, my heart almost stood still when there before me I beheld the house whose photograph I had seen stamped on the brow of the dead gipsy! The years fell away from me, and in fancy I again strolled through pleasant fields, a careless young man. Again I crossed the gipsy's palm with silver. Again I saw that wondrous vision which the lightning had destroyed.

I was aroused from my meditations by the lawyer shaking me and asking if I was unwell. I made some explanation about old recollections. I felt that my days would henceforth be free from care as far as money matters were concerned; and my expectations were well founded, for, on taking possession of the house I removed the board in that familiar upper room and found the hidden gold.

Now, as I sit in the twilight of life, I realize that unseen forces are constantly at work, and that the shuttle of destiny is weaving every person's fate. I wonder if I will meet my loved ones in that land toward which I draw nearer every day? Will I see that kindly spirit who first placed before me that hidden gold? And I wonder if I will meet the gipsy queen in the land where all things stand revealed and the shadows pass away?

Right Love for Woman.

Man may love a woman, but if he loves her wrongly, i. e., for her material worth only, his love will wane. But if he loves her spiritually he will never tire of her; for in loving the cause only her good qualities are seen, and with them the beauty lines of their exterior demarkation. And if you can find the heart of a woman you can also find the tracings thereof in her countenance—if but as wrinkles, for they are often heart expressions wrought from the tenderest feelings and sweetest sympathy that woman can give. But to find such a heart it must sought with the heart, while the soul touch thereof is the sweetest heaven that can be solicited. In that condition of happiness man wants no other God to worship than the woman he loves.

What the Soul Craves.

That the human heart wants sympathy there is no questioning. The man who says he can get along without it is deceiving himself. He very likely has all he needs from his loved ones, or is getting it from some source not human. It may be from Nature or some spiritual being. If this were not the case, he would soon sense a void and begin to seek it as naturally as a thirsty horse would seek water. Love or sympathy is the soul's nourishment. It stimulates it as food does the body. But there is a way of shutting it out from all sources; and that is by being selfish, hateful or deceiving—either one of which is love reversed, and bars out the natural influx. But who is generous, kind or charitable will never feel its want, for to him it comes unsolicited.

To become happy be chaste.

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There is a law in spirit that as we mete out to others it is meted unto us. If we deceive, the law operates on us so that in the end we are the deceived ourselves. While we may gain by the deceptive in one way, we may lose doubly in another. We cannot deceive the law, however much we may think we are right or try to make ourselves believe we are right by sophistry. Honesty with self is the best policy, for by it we are gaining, however much we may think we are losing.

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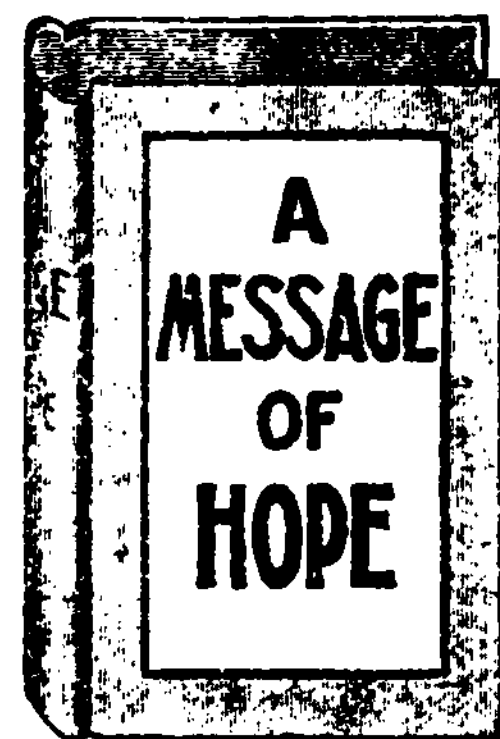
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Mrs. Helen Temple Brigham, speaker of the Spiritual and Ethical Society of New York writes that they listened to two delightful lectures by Mr. J. J. Morse, Ed. Banner of Light on a recent Sunday. Many old friends greeted him and pow Mrs. made. On the same Sunday Mrs. Brigham ministered to the Temple Society of Boston, where she enjoyed the kindest hospitality. Last Sunday Miss Martha Gault's society celebrated the 77th anniversary. Tomorrow, April 2d, The Spiritual and Ethical Society will do likewise, with music and appropriate exercises, including tests

Among the donors in the following list is the name of Rev. H. C. Dorn. Brother Dorn sent in his contribution as a result of a circle held by him for this object; this is not the first time that he has held seances for the benefit of the Mediums Relief Fund; Brother Dorn suggests that we call upon all the mediums to each hold a benefit seance once in three months for the Mediums Fund and send receipts to the N. S. A. A timely and good suggestion which we trust many mediums will adopt. "Veta" in the following list, also makes good and practical suggestions to the effect that one hundred genuine lovers of Spiritualism and Mediumship, who have been blessed by the same, donate five dollars each to this work, the five hundred true lovers of our Cause also give one dollar each within sixty days—that we may not only secure the thousand but as much more as possible for the worthy beneficiaries.

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Predictions That Came True.

Lord Roberts makes no secret of the fact that years ago his march from Kabul to Kandahar was foretold to him by a "fortune teller," and that he was so impressed at the time that he had full faith in the prophecy.

The late Harry Parkes was the son of a farm laborer in Warwickshire, and like many of his class, more than ordinarily superstitious. One day at a country fair a gypsy fortune teller told him that he would find greater honor and wealth "on the other side of the world." Parkes selected Australia as the place where the promised fortune lay, and landed at Sydney in 1839 with a wife and baby and three shillings. Fifteen years later he entered the Parliament of New South Wales, and ultimately became Premier of the Colony, a knight, and a man of wealth.

When the British battleship Victoria was lost, a certain individual wrote to newspapers asserting that he had foretold to Admiral Tryon the date, etc. of the disaster. This statement, incredible as it may seem, was substantiated later by the production of documentary proof. It was this same astrologer who predicted to President Carnot the hour and day of his assassination.

Mme. Modjeska, the countess Bozenta, when she was a girl of fifteen, accidentally encountered a gypsy woman in the Ring Theatre, Vienna who told her that one day she would wear a coronet. Two years later the actress married her guardian, M. Modjeska, and they laughed the prophecy to scorn. Nevertheless it came true, for after four years of married life M. Modjeska died, and three years after Mme. Modjeska became the wife of the Count Bozenta Chlopowski.

Two years ago two pretty girls Rachel and Laura Gurney, were assistants in the establishment of Mme. Elise, a well known London dressmaker. Dissatisfied with their surroundings, they sought, half in jest and half in earnest, the services of a Bond street sorceress, who promptly comforted them by the assurance that they would marry titled husbands. So preposterous did this seem to the sisters that they vowed to renounce henceforth all belief in fortune-telling. Nevertheless, the one is now Rachel, Countess of Dudley, and mistress of Whitley Court, Worcestershire, Himley Hall, Staffordshire, and a mansion in Carlton Gardens; while the other as Lady Troubridge, cuts a conspicuous figure in the smartest London society.

Even Queen Victoria confessed to a certain amount of belief in fortune telling, based on a fact that when a girl, at Broadstairs, she, in company with several young friends of her own sex, had foretold to her a number of events which were fulfilled in a remarkable manner. Among other things, she was told of her marriage with Albert Edward, and further that one of her immediate descendants "was to reign over a great European Empire not then created." This has come true, and her grandson the Kaiser, now reigns over the German Empire, which did not then exist.

The utterer of these prophecies was a certain "Mother Maudern" a once well known character at East Coast watering places.—Chicago Inter Ocean.

Transfiguration and Materialization.

During a recent conversation with Madame Bianca Unorna, she informed me that her mediumship was assuming a new phase, that of transfiguration, which, she was given to understand, was a step toward materialization. This raised the question of a possible connection between the two forms. I said on the spur of the moment—perhaps putting into words the thought of the surrounding influences—that we might perhaps regard a materialization as the transfiguration of the externalized etheric body of the medium, and we agreed that this might explain several anomalies, such as the tendency of the materialized form to resemble the medium when the spirit influence was weak. —S. in London Light.

As physical suffering teaches man how to live right, soul suffering teaches him how to love right.

SPIRITUAL CURES.

E. W. HULBURD.

IN THE SUNFLOWER of August 20, 1904 I noticed an article entitled "A Spiritual cure" which strongly attracted my attention. My cousin Justin Hulburt was born a medium. He was a very feeble child, none who saw him in infancy thought it possible for him to survive childhood! Justin tells me he has frequently been told by his foster father and others that when he was about one year old his grandfather—Sir John Robinson of Cottertown, Estate, Scotland, would hold him out on his hand and say to those present "Is he worth raising?" But spirits had a work for him, which work will be made known to the public in a book entitled "The Life of Little Justin Hulburt, Medium, and Actor," which his guides say must be prepared for publication. Thru his mediumship and a powerful band has kept him in the body until he has reached his 77th years.

During the 24 years Justin and the writer have occupied the same home. At least a score of times I have thought him about to leave for a brighter home in that beautiful land "over there."

Twenty years ago, friends were gathered at his bedside to witness the passing away of the loved one. Physicians pronounced him dead—but no—after about two hours we thought we saw signs of returning consciousness—soon a movement of the lips. After an interval of some minutes a faint whisper "We come, we no let him go, he work not done." After another interval of some minutes the voice became stronger and said, "Now go to bed me take care of him." They did take care of him and he is still in the body. Several times since he has been on the threshold of his spirit home, but was not permitted to enter.

When we came to our present home we frequently employed a young Indian named Cocha who assisted us at intervals for several years, when he passed to spirit life. Justin was very kind to him—as he was to all—and Cocha formed a great friendship for him, which he evidently retained in spirit life. A few weeks ago Justin was very sick and unable to leave his bed. I was sitting by his bedside intently watching when I perceived a change in the expression of his face. I then knew help had come. Soon his lips moved and a voice whispered, "Me come help some, Me Cocha, Me Cocha, Me come try help some, Me like Medy, he good to me he give plenty eat." He commenced treating Justin, which he continued about half an hour, all the time talking in his Indian way. Suddenly he burst into loud laughter exclaiming, "Oh I so happy, me so happy, me help some." He continued repeating those words several minutes then withdrew. In about half an hour Justin arose, dressed, and went about as usual.

Here is another instance of "Spiritual cure" which will interest some of your readers.

About two years ago Justin was very low and sinking. A band of spirits called at Searchlight Bower and seeing Justin's condition, stopped to see what could be done for him. A spirit controlled, who said he went to spirit life from Chicago over fifty years ago. He said that when in the body he kept a low dive; that his place was the headquarters for the worst criminals in the city; that he was trying to work out of the terrible condition he had been in since coming to spirit life.

When the band saw Justin's condition they said to him: "There Dan, go in and see what you can do to relieve him." He was with us some time telling of his wicked life when in the body, and his terrible suffering in spirit life. After he left, Justin was able to leave his bed.

That he might the better perform a certain work which the spirits wished done he was kept in a dwarfed condition—being only four feet tall—until he was forty years old, after which—the work having been accomplished he grew to be five in height.

Our home is a spirit station which they have christened "Searchlight Bower." Justin is clairvoyant and clairaudient, and no day passes that they fail to make their presence known. Nearly every night spirits make themselves visible and

converse with him. Sometimes converse without materializing. Sometimes manifest y raps only. They often came in repeating their name.

The foregoing instances of spiritual cures are sufficient to prove to candid thinkers that there are many faithful care of their mediums—the "Great Psychological Crime" to the contrary. Descanso, Cal.

Health also Contagious.

John Milton Scott, writing in "Mind on Thinkin' Life," boldly claims that health is as contagious as sickness, that good thoughts are at least as operative as bad, and that some natures, in some minds in certain states, positively need the impetus of another's thought in order to make their own thought effective. He says:—

A great infidel complained that God did not make health contagious instead of sickness. But health is contagious. The healthy man is an invigorator. He is as much a tonic as pure air is. He is as much a cheering vitality as sunshine is. If he understands the law by which health is catching whether it is physical, mental or spiritual health. Mental healing is the principle of contagion. The sick catch the healthful thought of the healer and respond to it as a garden to sunshine giving the answer of quickened flowers.

Living Thru the Heart.

When the heart has conquered all the inharmonious beating against it, and feels that it is becoming master, the life forces begin to centralize in that region, and the soul begins to feel its way thru the shadows of existence. It is the dawn of its own consciousness independent of the exterior mind, and is accordingly rejoiced. This, in itself, is happiness. But when it senses a power intermingling with its intelligence, it rises beyond its confinement and reasons causative—from beyond the material. It obtains a glimpse of the light behind the phenomena and then begins a new life—its sweetness, beauty and grandeur being sensed or felt rather than understood as an intellectual interpretation. In other words, it must be lived to know it.

Man is not always as he thinks he is. Many more than they are able to live. Knowing is thinking; living is being. To think is mental; to be is spiritual—living thru the heart.

A Phonograph in Court.

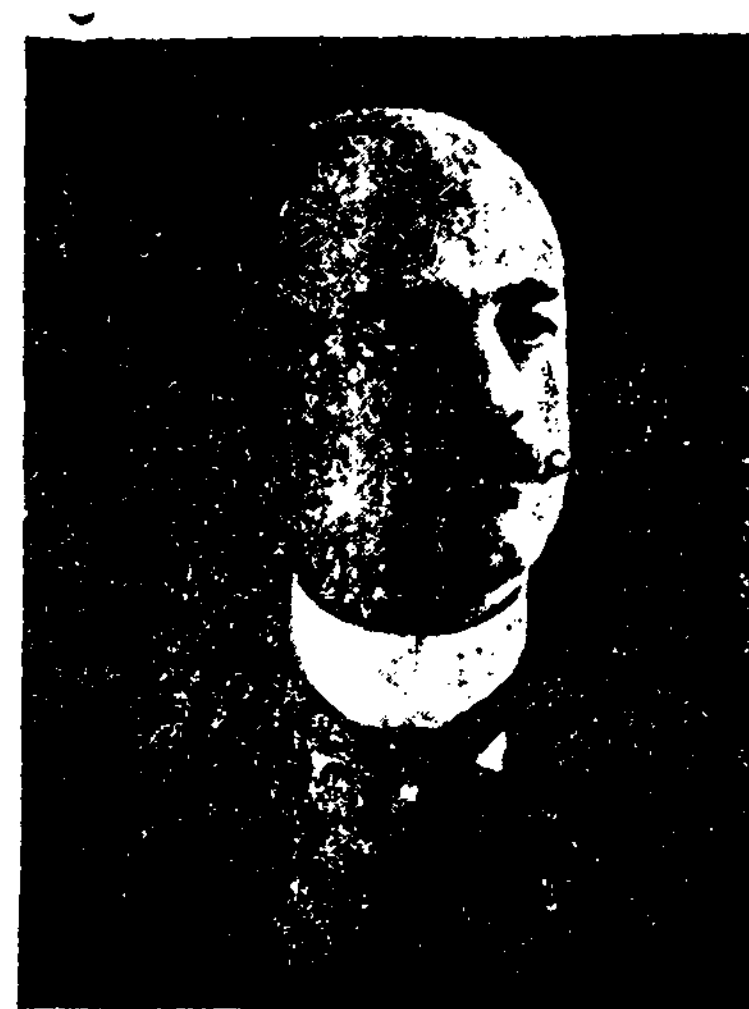
A Phonograph appeared as a witness in court in Berlin, Germany, the other day. The trial was over a debt on the strength of a verbal agreement which the defendant denied upon oath. The euphon a phonograph was introduced and set in motion, and it repeated the conversation of the two men so distinctly that the plaintiff won his case.

The phonograph records the vibrations of the human voice and reproduces them thus illustrating one great principle taught by Spiritualism, that all existence is based on vibration, that all nature's processes are varying vibrations. It is the prophecy of another great fact taught by Spiritualism: that we are all writing our characters and history upon the ether about us and none of this writing is lost; all will be reproduced to us without the loss of a word or deed. As a spirit intelligence once said in our hearing: "The vast universe of ether is one great library upon the walls of which all that man ever spoke, all that woman ever whispered."—Reason.

Individualization.

To free humanity from mental slavery or their dominant passions we must free the individual—beginning with self; for no one can teach until we have accomplished this. No one can teach without having been taught; and so it is in soul culture. And as we have learned the lesson through self we may impart it to others, where self-exertion, must become the first principle in the undertaking—such being Nature's Law of Human Unfoldment, the understanding of which is learned through the effect of experience, is all of her laws must be learned.

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